THE GRAND APOSTACY OF The Church of *Rome*, From her Primitive Purity and Integrity.

WITH

A VINDICATION OF THE CHURCH of *ENGLAND*,

In her SEPARATION from Her,

AND

The hazard of Salvation in Communion with Her.

Discourſed in a

SERMON

Preached at St. *Mary le Bow*, *London*,

On *Sunday* the 28th of *December*, 1679.

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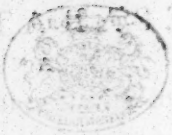
LONDON: Printed for *Samuel Heyrick*, at Greys-Inne-gate in *Holborn*. 1680.



Rev. 18. verſ. 4.

Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues, &c.

I Am not ignorant how much revelation is neceſſary to underſtand this book of the *Revelation*, and that Interpreters themſelves need interpretation. It was the modeſt and ingenuous Confeſſion of the learned * *Arias Montanus*, That after thirty years ſtudying the Scriptures, with the help of the moſt Judicious Expoſitors, yet he underſtood onely two or three Chapters of this Book; and hence was wont to ſay, That the Expoſitors were as difficult to be underſtood as the Text, there being many Comments that may be more properly termed Obſcurities, than Expoſitions, on the *Revelation*. Yet though

* *In Præfatione in Apocalypſin.*

though ſome things are laid down myſtically in abſtruſe terms, to exerciſe the Judgment of the wiſeſt; yet others are more familiarly expreſſed, to ſuccour the infirmity of the weakeſt. Some indeed are ſuch Depths, wherein Elephants may ſwim; but there are others ſuch Shallows, wherein Lambs may wade. My Text is one of thoſe through which an ordinary Ingenuity may wade; neither are the words cloathed with thoſe difficulties which are originally incident to other places of this book.

The preceding Chapter gives you a deſcription of that Mother of Fornications, the Whore of *Babylon*, as ſhe was repreſented to the Apoſtle in a Viſion. In the 16th verſe, he foretels her ruine, and propounds the method of Gods ſeverity therein, in the certainty, ſuddenneſs, and inevitability of her deſtruction: And in my Text, cautions all Gods people to avoid her ſins, leſt they ſmart by her puniſhment; to come out of her idolatries, leſt they be wrapt up in her deſtruction.

In the words, you have two things conſiderable.

1. A

1. A Command, *Come out of her* (i. e.) out of *Babylon.*

2. The ground and reaſon thereof, and that is twofold, (1.) *leſt ye be partakers of her ſins*, (2.) *of her plagues.*

The words need not much explication; and I love not to make Truths, plain in themſelves, difficult by my obſcure handling of them. It was the unhappineſs of the School-men, to ravel and enſnarl the plaineſt truths of the Goſpel, with their nice diſtinctions, and perplexed abſtruſe notions; (wherein, as *Quintilian* Orators, *Multa loquuntur, ſed nihil dicunt*;) which otherwiſe might be wound off by an ordinary Underſtanding. But what Explication they need, you ſhall have in this ſhort Paraphraſe.

Come out of her,] *Exite ex illâ, mi populo.* 'Tis not to be ſo much underſtood of a bodily departure, in regard of a cohabitation and Preſence, as of a ſpiritual ſeparation, in reſpect of Faith and Religion. Come out of her Judgment and Doctrine, her Faith and Worſhip. The words ſeem to be taken out of *Jer.* 51. 6. *Flee out of the midſt of Babylon, and deliver every man his ſoul: be*

not cut off in her iniquity. And, *Jer.* 50. 8. *Remove out of the midſt of Babylon, and go forth.* And, *Iſai.* 48. 20. *Go forth of Babylon: flee from her*, (i. e.) depart from her Communion: *Recedite, recedite*, as *Junius* and *Tremellius* read the words; depart quickly; come not near this Peſthouſe, as you would avoid Infection.

In locum.

My people] *i.e.* By ſingular care, reſpect, and affection; *my people*, by ſpecial favour and covenant; you that have owned my Name, profeſſed Religion in the power and purity of it, O go out of her; defile not your garments by *Babylon*'s Idolatries; for if you touch her, you will pollute your ſelves.

Out of her] (i. e.) *Babylon.* We finde particular mention of three *Babylons* in Hiſtory.

1. *Babylon* of *Aſſyria*, ſtanding on the River *Euphrates*, where was the confuſion of Languages, and where the *Jews* were in Captivity; which place is taxed in Scripture for Idolatry, and other Heaven-daring Iniquities.

2. *Babylon* in *Egypt*, ſtanding on the River *Nilus*, and for diſtinction called *Babylon Ægyptio-*

gyptiorum; thought to be aimed at by *St. Peter*, 1 Epiſt. 5. 13. *verſ.* Out of the ruines of this, aroſe that great City *Cayr*.

3. *Babylon* myſtical, whereof *Babylon* of *Aſſyria* was a type; and this is *Rome*, which (though the great Favourers of that corrupt Church have endeavour'd to caſt all obſcurities imaginable on this Interpretation, yet) without the leaſt ſhadow of ſcruple, is here to be underſtood; and the Whore of *Babylon* is (by all circumſtances) that State or Regiment of a People that were then the Inhabitants of *Rome*, or did belong thereto. But of this, more anon.

That ye be not partakers of her ſins.] Contract not her guilt; which you may do by contriving for her, complying with, or conniving at her Idolatries: Though you act not with them, yet if you like, love, and approve of her Villanies, 'tis enough to make you partakers with her.

That you receive not of her plagues.] *Ne in eâdem involvemini ruinâ*, leſt you be involved in the ſame deſtruction. For there are three things in every ſin: (1.) There is *actus, qui tranſit*. (2.) *Macula, quæ manet*.

And,

And, (3.) *Pœna, quæ debetur.* The act is tranſient, but yet reflects guilt, and guilt bindes over to puniſhment. And hence, in the Original, ſin and puniſhment have one and the ſame name; to note to us, that where ſin is in the Premiſes, there deſtruction will be in the Concluſion.

From the words thus explained, there reſult theſe four Doctrinal Concluſions.

1. That Chriſtians muſt be very careful leſt they communicate with idolatrous perſons.

2. That thoſe perſons, of all others, who have owned and profeſſed the Name of God, aſſerted his Cauſe, and born teſtimony to his Truth, ſhould be moſt careful of defiling themſelves with idolatrous practices.

3. That the Idolatry practiſed in the Church of *Rome*, is a ſufficient ground for our ſeparation from her.

4. That to partake of a peoples ſin, is to be involved in that peoples ruine.

I ſhall wrap up all theſe in this one Propoſition:

That it muſt be the great care of all Chriſtians,

ſtians, who would not run the hazard of their Eternal Salvation, to come out of *Babylon*, to ſeparate themſelves from the Faith and Religion of the preſent Church of *Rome*.

In the proſecution whereof, I ſhall do theſe three things.

1. I ſhall ſhew that *Babylon* here is meant of *Rome*.
2. What defection this myſtical *Babylon* hath made from her Primitive Purity and Integrity.
3. The Grounds of our Separation, together with the impoſſibility of a Reconciliation.

For the firſt, that *Babylon* here is meant of *Rome*, is moſt excellently done to my hand, both by Ancient and Modern Writers: So that to ſay any thing after them, were but to light a Candle to the Sun when ſhe appears in her Meridian glory. If you do but caſt your eye on the former Chapter, you will finde enough, and I ſhall need no more to prove it. Then,

I. The Woman, that is, the Whore of *Babylon*, is ſaid to be a City which reigneth over the Kings of the Earth; and this was onely

onely the Roman Monarchy at that time, there being no other City in the world but this, that had such a Jurisdiction.

And so it is expounded not onely by some Greek Authors, but by most Latine Writers; as *Iræneus*, *Tertullian*, St. *Ambrose*, St. *Jerome*, St. *Augustine*, and others. *Prosper*, also a Latine Writer, saith, *Who cannot understand what City it is that carrieth a cup full of Abominations, of Uncleanness, and fornication of the whole Earth, when that is called Eternal which is but Temporal?* Verily, it is a name of Blasphemy, when mortal men are called *Divi*, Gods, and their Suppliants say unto them, *To your divine Power, to your Altars, and to your Eternity.* This the Learned know to be the City of *Rome*, which was called *Urbs Æterna*, and wherein the Emperours were called Gods; and the People flattered them with Altars, and Titles of divine Power and Eternity, as now they do their Popes with the like Antichristian terms of *The most Holy*, and *Your Holiness*: Who have also as blasphemous tokens of Divinity, as any of the heathen Emperours had, in their Triple-Crowns, riding on mens shoulders, their

Prosper *de prem. & præd.* cap. 7.

being

being attended on by Kings and Emperours; their Thrones in Churches, higher than Altars; and ſuch-like magnificent Pomps of Heatheniſh and Antichriſtian pride.

Ambroſius Ansbertus, a Latine Writer alſo, 850 years ſince, calls *Rome* the ſecond *Babylon*, who ſitting aloft on her ſeven Hills, rules the Scepter of the whole world: and in the name of that City, is figured the power of the whole earthly Dominions. Hence, *Comment. in Apocalypſin*, cap. 14 v. 8. *& in* cap. 17, *&c.*

II. In the ſeventh verſe, ſhe is ſaid to ſit *on a beaſt having ſeven heads and ten horns*; which ſeven heads be * ſeven hills whereon the woman ſitteth. Now 'tis well known not onely to learned Chriſtians, but to Heathens themſelves, that *Rome* alone is a City built on ſeven hills. **Cœlius Aventinus, Exquilinus, Tarpeius, Capitolinus, Viminalis, Palatinus, Quirinalis.*

This is thought to be a very ſilly Argument by that Renegado *Sanders* and others, by the ſeven hills to prove the See of Antichriſt to be at *Rome*, becauſe the City is now gone from the Hills, and ſtandeth in the Plain of *Campus Martius*; and the Pope ſitteth on the other ſide of the River. To which it is well anſwered, That though the greateſt part of the City be not now on the

ſeven Hills, and his Unholineſs his Palace of Pleaſure be on the other ſide the River, yet on theſe hills ſtand Churches, Abbeys, and Monaſteries, where the Papal Authority is put in execution; and there is never an one of thoſe hills whereon the preſent Religion of *Rome* is not practiſed. Being galled with this, they make two *Romes*; *Rome* Pagan, and *Rome* Chriſtian. The Whore ſpoken of, is, they ſay, Heatheniſh *Rome*, which was ruled by thoſe Monſters of mankind, *Nero*, *Domitian*, *Caligula*, &c. who writ their Laws, and rouled their Garments in the bloud of Chriſtians: but the Chriſtian *Rome* is not here meant. Whereas 'tis obvious to every one that hath but common rational notions alive within him, whoſe Conſcience is not quite vitiated, and Minde putrified with noiſome Luſts, but muſt ſee, that the preſent *Rome*, in reſpect of State, Princely Dominion, and Cruelty in perſecuting the Saints of God, is all one with the Heatheniſh Empire; the See of the Biſhop being turned into the Court of the Emperour, and Shambles of the Butcher.

D. F. *in Rhem. Teſt.* p. 892.

To avoid this, they farther ſay, That *Babylon*

Chap. 17. 6. 11. 8.

lon is drunk with the bloud of the Saints and Martyrs, ſhed not in *Rome*, but in *Jeruſalem*, where the Lord was crucified; and the two Prophets being ſlain, lie there in the ſtreets.

This is excellently anſwered by St. *Hierome*, who ſaith, That it is not meant of *Jeruſalem*, but of *Rome*; and Chriſt is ſaid to be crucified there, either,

1. Becauſe the Authority whereby he was crucified was from the Roman Empire; or,

2. Becauſe Chriſt in his Members was, and is dayly there crucified, though locally in his own perſon he was crucified at *Jeruſalem*. But beſides the Authority of Scripture in this caſe, it were eaſie to adde, (in the third place,)

3. The favour and defence which this Expoſition hath received from a multitude of Antient and Modern learned men. Hence St. *Bernard* ſaith, That the Beaſt ſpoken of in the *Apocalypſe*, *to which a mouth is given to ſpeak blaſphemies, and to make war with the Saints*, is now gotten into St. *Peter*'s Chair, as a Lion prepared for his Prey. And in another place, ſpeaking of the Romiſh Prieſthood, They are called (ſaith he) the Mini-

ſters of Chriſt, yet ſerve Antichriſt. And *Petrarch* ſaith, Once *Rome*, but now *Babylon*. And *Joachim Abbas*, Antichriſt was long ſince born in *Rome*, and now ſtrives every moment to get higher and higher.

4. And laſtly, I anſwer, That it was ſuch a *Babylon*, that for a while Gods people were lawfully in her; but when her Corruptions did increaſe, they were commanded to depart; which cannot be affirmed of *Rome* Pagan, but of *Rome* Papal: and therefore, *Come out of her, my people.*

This brings me to the ſecond thing, *viz.* the great defection this Church hath made from her Primitive Purity and Integrity.

The Spouſe is now become an Harlot, and the chaſt Virgin a Mother of Fornications: her Apoſtacy is now as *infamous* as ever *her Faith was glorious*. Some things ſhe is confeſſed to hold right; as, a true God in three Perſons; true Scripture, though with additions; a true Chriſt, though mangled with foul and erroneous conſequences; true Baptiſm, though ſhamefully deformed with rotten Traditions: and if you compare *Rome* Chriſtian with *Rome* Roman, you will ſee her defection in theſe five grand inſtances thereof.

1. In

1. In the unlimited Juriſdiction of the Triple-Crown. The Councils of *Baſil* and *Conſtance* decreed, that a general Council was of greater Authority than the Pope, and that he ought to be ſubject to it.

The Council of *Nice* appointed him his bounds and limits; and the Council of *Chalcedon* made the Biſhop of *Conſtantinople* equal with him in Authority and Juriſdiction. And *Gregory* himſelf, who ſate in the Papal Chair, writes, That whoever ſtiles himſelf Univerſal Biſhop, or deſires to be called ſo, is the forerunner of Antichriſt; and many learned Papiſts believed this to be true. But ſince that time the caſe is much altered: for the Councils of *Lateran* and *Trent* have determined the contrary; inſomuch that he whoſe Primitive ſtile was *Servant of ſervants*, doth now *exalt himſelf above all that is called God*. The beginning of this Supremacy over other Biſhops, was in *Boniface* the third's time; who, with great ado, obtained of *Phocas* (a fit Maſter to prefer ſuch a Servant) to be made Oecumenical Biſhop: Which Authority his Succeſſors have enlarged; and now his Janizaries, the Jeſuits, tell

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us he is that Statue in *Daniel*, *which ſhall cruſh in pieces all the Kings and Kingdoms of the Earth.* He may, as *Boſius* ſaith, depoſe Kings for juſt cauſes, and without any cauſe alſo. It belongs to him (ſaith *Sanders*) to pronounce Kings Hereticks, to declare their Subjects exempt from Allegiance, and that they ought to be depoſed, if they will not Blade it for Chriſt; that is, for the Popes Tyranny and Luſt. And this is not onely matter of their Faith, but Fact.

2. Not onely in the Supremacy, but alſo in the Holy Sacrament of the Lords Supper; for at firſt the people received it under both kinds, for the ſpace of a thouſand years. And (ſaith *Myraldus*) *The Roman Order commanded the Wine to be conſerated, that the People might fully communicate.* And the antient Liturgies of their own Church do tell us, that *the People received the Wine as well as the Bread.* Nay, *Cajetan* (as eminent a Member as ever their Church boaſted of) confeſſeth, that the Cuſtom endured a long time in the Church, even until their ſo-much-admired Council of *Conſtance* forbad it; and then the Romaniſts altered their minde.

3. Her

3. Her defection hath been moſt notorious in that monſtrous Tenet of Tranſubſtantiation; a Doctrine lately brought in, and made matter of Faith by *Innocent* the third, in the *Lateran* Council, within theſe four hundred years: before which time no man was obliged to believe it, but all men were left to their own liberties; whereas now 'tis accounted Hereſie to deny it, and worthy of Bonds, the Inquiſition, a Stake, and Hell.

4. In the Worſhip of Images; for at firſt that Church admitted of no Image at all, *either painted or carved*; *no not the Image of Chriſt himſelf* (ſaith *Eraſmus*) *to be ſet up in Churches*: And when they began to be uſed, the Church of *Rome* her ſelf forbad any Worſhip to be given to them, as appears by *Gregory*'s Epiſtles to *Severus*. And *Polydore* (a great admirer of the Romiſh Church) confeſſeth, that *all the Fathers condemned the Worſhip of Images, for fear of Idolatry*: And when the *Nicene* Council brought them in for ornament, even then they denied them Worſhip.

5. In the great Article of Juſtification, the moſt eminent Pillars of their Church having

having denied Juſtification by Works, (as *Thomas Aquinas*, and others) yet the Council of *Trent* varied from them, and thruſt in mans inherent Righteouſneſs as the formal cauſe of his Juſtification.

Now a Church that hath made theſe Defections, and hath introduced ſuch horrid Errours, ſhould be ſeparated from; *Come out of her, my people:* which leads me to the conſideration of the various Cauſes of this Apoſtacy; which may be referred either to,

1. Her Pride and Ambition. 'Tis well known what arrogance that Church became guilty of, when *Tertullian* in his time complained *de Inſolentiâ Cleri Romani.* And *Luther* calls them Silk and Sattin Divines, to whoſe proud Spirits the poor and contemptible way of Chriſt could not comport. In that Aſſertion of theirs, how do they extol their Prieſthood! *Creatura paruit Joſhuæ, at Presbyteris Creator; Sol illi, at his Deus quotieſcunque verba ſacra pronuntiat: The Creature obeyed* Joſhua, *but the Creator doth the Prieſts; the Sun yielded to him, but to theſe as often as they pronounce the words of Conſecration, doth God yield.* On this conceit it is, that

that they degrade all Temporal Princes (thoſe *Umbratiles Dii*) making them ſtand bare-foot at their great Biſhops gate, hold his Stirrup, yea their own Crowns at his courteſie; exempting all their Eccleſiaſtical Subjects from their Juriſdiction, and all the reſt from their Allegiance.

2. Fraud and Perfidiouſneſs the Romaniſts had fully learned, that *Regnandi Cauſa*, all Oaths were to be violated. How groſly were the Pope and his Adherents taken in forging ſome Canons of the Council of *Nice* for their preheminent Dignity! And being conſcious of their own falſhood, ſtill continue to deprave all Authors that might give in Evidence againſt them; outfacing all antient Truths, and foiſting in *Gibeonitiſh* witneſſes of their own forging; and leave nothing unattempted againſt Heaven or Earth, that might advance their Faction. Take a view of her carriage to thoſe that diſſent from her. How hath ſhe abuſed all that oppoſed her! charging *Wickliffe* with Blaſphemy, *Luther* to have had his Advice from the Devil; Queen *Elizabeth*'s Epiſcopal Juriſdiction, and ſecret Fruitfulneſs; our Biſhops

to have been conſecrated in Taverns; our caſting the Cruſt of the Sacramental Bread to Dogs: With a thouſand more of this nature, maliciouſly raiſed and defended againſt Knowledge and Conſcience, for the diſgrace of thoſe that diſſent from them.

3. Covetouſneſs: For if you look on all their Opinions about Indulgences, Private Maſſes, Auricular Confeſſion, you will find love to Money the cauſe of them all. Hence the humour of that Church was well hinted to us, in the anſwer of a * Prieſt to his Friend, who asking him why he would not Abſolve a Penitent without a great ſum of Money, replyed, They get Heaven by us, and we muſt get Money by them.

*M.P.Nav.

4. Neglect of Scripture: And this hath ſet open a flood-gate, whereby all the world was drowned in Errours: For take the Eyes out of the Body, the Sun out of the Firmament, the Compaſs from the Ship, and what can follow but darkneſs, blackneſs, and confuſion? Therefore they wiſh that there had never been Scripture; and ſay, *That the Church could have done well enough with Traditions onely.* They call the Bible that Book which

hath

hath made all the ſtirs in the world; and ſay, *That all the Faith a man can have by it, is meerly humane, and no more.* O! the great patience of God, that bears ſuch Blaſphemies from theſe Monſters of Men!

5. Nouriſhing of ſin: Of which this Church hath been guilty two ſeveral ways. (1.) By her common practice of encouraging thoſe who had been cenſured in the Eaſtern Churches for foul Miſcarriages, to appeal to her, and ſhe would Abſolve them; and whenever ſhe did inflict Eccleſiaſtical Cenſures, they were in a great part Pecuniary, and meerly to the macerating of the Body, no ways to the ſaving of the Soul: which occaſioned us to tell them, that *peccata raduntur, non eradicantur*, and Heathen-like they did *vitia abſcondere, non abſcindere*: by this Penance there was ſomething done about ſin, nothing done againſt ſin; it being like *Sampſons* Hair, cut off, yet becauſe the Roots remained, they ſprung up to their full ſtrength again. 2. By the ſuitableneſs of her Doctrine to the carnal and ſenſual part of man. Particularly,

1. That Doctrine of extenuating original ſin, making motions to ſin unconſented to,

no ſin at all: That a man hath power to keep the Commandments: That to love God, binds onely at ſome times: That actual inadvertency in holy Duties, doth not hinder the Fruit of them: That Prayers ſaid in Latine, though we do not underſtand them, are very acceptable unto God, *&c.*

2. That Doctrine of advancing the pride of Nature; which tells her, that ſhe can merit her own Glory, without being much beholding to Gods Mercy; that ſhe can fulfil the Royal Law, and ſo brave God in the face, as if ſhe needed no pardon from his hands. O how ſweet a Leſſon is this to fleſh and bloud, even enough to make her run mad of Self-conceit!

3. That of commending Ignorance as the Mother of Devotion: And thus when they had taken away the Scriptures, they ſet up Pictures in their room. All their Religion is no other than a pack of Complements, meerly outward and ſenſible, adapted to the humour of their ignorant and ſenſual Votaries: for, *homo eſt magis ſenſus quam intellectus*; to worſhip God in Spirit and Truth, can no more be underſtood by them, than an Eye

Eye can ſee a Spirit. How ridiculous are their ſuperſtitious Cuſtoms! Yet not to do what Fathers and Grandfathers have done, is to profane their Canonized duſt: And indeed, had not the Scripture foretold what an Eclipſe would be upon the whole Church, we ſhould think it impoſſible that ſuch ridiculous things ſhould be taken up. Becauſe Chriſt is the Light, therefore they have Light at Noon-day: and becauſe Chriſt ſaid, We muſt be like little Children, therefore the Monks wear Cowls like childrens Swadling-clouts: And one Pope made a ſerious Motion in the Conclave, That he and his Cardinals might ride in a ſolemn day on Aſſes, in imitation of Chriſts humility; but the Conclave thought that the Aſs too much rode the Pope already. And thus you have had the ſeveral Inſtances and Cauſes of *Rome*'s Defection from her Primitive Purity and Integrity. I now proceed to the third thing propoſed to be ſhewn, *viz.*

III. The grounds of our Separation from, and the impoſſibility of Reconciliation to that Church.

This I will conſider, 1. More generally, 2. More particularly. More generally, and that by aſſerting theſe three things. 1. The

1. The lawfulneſs of the Church of *England*'s Separation from the Church of *Rome*.
2. That this Separation the Romaniſts themſelves cannot juſtly charge as Schiſmatical.
3. That our Compliance with that Church is dangerous, and borders on Ruine and Deſtruction.

I. The lawfulneſs of the Church of *England*'s Separation from the Church of *Rome*.

The Church of *Rome* is confeſſed to be antient, but not her Errours; neither do we in any thing differ from her, wherein ſhe hath not departed from her ſelf. Here conſider theſe two things.

1. That the Church of *Rome* was never a Mother to our Church; and we never had ſuch dependance on her, as the Romaniſts pretend we had. Our Chriſtian Faith came not from the ſeven Hills, neither was it derived from *Auſtin* the Monk, or Pope *Gregory*. *Britain* had a worthy Church, before either of them look'd into the world, built on the foundation of the Prophets and Apoſtles: And the account that Hiſtorians give of it, is thus:

Nicephorus. Euſebius. Eccleſiaſt. Hiſt. Iſaacſ. Chron.

thus : *viz.* That Christianity was propagated here immediately after the death of that Proto-Martyr St. *Steven.* Which appears by divers passages out of *Origen* and *Tertullian.* *Gildas* the Historian of our own Nation (called *Sapiens*) affirmeth, That in the time of *Tiberius* (who died thirty seven years after Christ was crucified) this Island of *Britain* received the Faith. Some there are (and not improbably) who conjecture, that St. *Paul* himself preached the Gospel here after his first Imprisonment at *Rome* ; which was *quinto Neronis.* This is confirmed by a Passage of *Venantius Honorius*, viz. *Theodoret. Sophronius.*

Transit & oceanum, vel qua fuit Insula pontum,
Quasque Britannus habet Terras, atque ultima Thule.

Baronius himself (one of their own Authors) tells us, That he found it in a Manuscript in the Vatican Library, that the Gospel was first preach'd in this Nation by *Simon Zelotes*, and *Joseph* of *Arimathea.*

In what state Christianity stood afterwards, appears not in any footstep of History,

Anno 177. ſtory, till King *Lucius* time, who is ſaid to ſend to *Eleutherius* the then Biſhop of *Rome* for ſome Paſtors to inſtruct his People in the Chriſtian Religion. *Fugatius* and *Damianus* were the perſons ſent over with his Letters to the King; which acquainted him, That, as Chriſt's Vicar, he might ſettle matters for Religion (a thing which his Succeſſors will not now allow) within his own Dominions. And thus Chriſtianity flouriſhed for ſeveral hundred years here: And notwithſtanding all the affrightments of Perſecution that was then on the Church, and the Heathen Princes ſpilt the bloud of the Chriſtians like water, yet thoſe ſanguine ſhowers have ever ſince made the Church the more fruitful. And in the Borders of this Iſland the Primitive Chriſtian Religion had publick encouragement and profeſſion, even to the time of *Auſtin* the Monk, who found here at his entrance one Archbiſhop, ſeven Biſhops, and a Monaſtery at *Bangor* with twenty one hundred Monks in it: So that ſeveral hundred years did intervene between the firſt planting of Chriſtianity, and *Auſtin*'s coming hither. I ſhould not be ſo large in this Hiſto-

Hiſtorical Narrative, but that I know 'tis objected to us by the Romaniſts, That we had our Religion from them, and the Converſion of the Engliſh Nation was by *Rome* and her Agents. We own that the Antient Roman Church was Siſter to ours, but no Mother; there was neer Kindred, but no Dependance. But,

2. Though we ſhould grant them ſuch a Dependance, yet ſtill we aſſert our Separation lawful, becauſe they have ſeparated and departed from their firſt Purity. We hold with the Antients, from whom they are departed; and we hold with them, as far as they hold with Chriſt. This will evidence it ſelf, if you conſider theſe four things.

1. That the Modern *Papiſts* maintain ſundry Articles oppoſite to that which hath been formerly believed by the moſt eminent Doctors of the Roman Church; as *that of the merit of Condignity, oppoſed by St.* Bernard *and* Anſelme, *and now defended by the Modern Jeſuits.* Images at firſt were onely *motivum objectum*, an inducing means to move people to adore the Samplar, and no material Object of adoration; which now is oppoſed by their preſent Church.

2. Sundry Popiſh Aſſertions, now obtruded, are manifeſtly repugnant to the Tenets of the Primitive Church; as, *That the Popes Judgment is infallible: That he is Lord over the whole World: That publick Service doth beſt edifie in an unknown Language: That Lay-men muſt not read Scriptures*, &c.

3. Many of their Opinions are improbable, unreaſonable, and abſurd; as, *That the Scripture hath no greater authority to binde or looſe the Faithful, than the Church will: That the definition of the Pope is as authentick as the ſacred Scripture: That Fornication in the Clergie, is a ſmaller offence than Marriage: That to worſhip Images, is meritorious.* With innumerable other ſuch-like Abſurdities.

4. Some of our Adverſaries, more ingenuous than their fellows, confeſs, *That we believe and hold the fundamental Truths of the Goſpel, the main and vital matter of Religion:* And if we do thus, who is to be faulted, the Church of *Rome*, or the Church of *England*? But herein ſhe diſcovers her ſelf to be that body of which Antichriſt is the Head, and that Whore and *Mother of Abominations*. Thus in theſe two things you ſee our Separation lawful.

Rev. 17. 8.

II.

II. Now ſecondly, I aſſert this Separation to be ſo lawful, that the Romaniſts themſelves cannot juſtly charge it as Schiſmatical.

I ſay juſtly (though *Stapleton*, *Sanders*, *Bellarmine*, and other Romaniſts, brand our Separation from them, with the odious name of *Donatiſm* and *Schiſm*) becauſe it is evident out of St. *Auguſtine*, that as the *Donatiſts* never objected any thing againſt, nor could blame any thing in the Church from which they ſeparated, either for Faith or Worſhip: So they of the Church of *Rome* cannot juſtly blame us for departing from them, if we conſider theſe two things.

1. The manner how
2. The ground for which } we ſeparated.

1. The manner: This was not uncharitable, raſh, heady, and unadviſed, nor before all means were uſed for the cure of the Romaniſts, by the diſcovery of their errours; notwithſtanding which, they ſtill perſiſt in them. Our famous and learned Reformers *would have healed Babylon, but ſhe would not be healed.* Many skilful Phyſicians

have had her in hand, but ſhe grew ſo much the worſe; and inſtead of being reclaimed by them, hath anathematized them with the moſt dreadful Curſes, excommunicated, murdered, and deſtroyed multitudes of them: Nay more, they were denied civil and religious Communion with her, unleſs they received *the beaſts mark in their hands or foreheads.* All which conſidered, we might ſafely forſake her; nay, could not ſafely do otherwiſe: therefore, *Come out of her, my people.*

2. Conſider the ground and cauſe, as well as the manner of the Separation; which was not for ſome ſlight and tolerable Errours, but damnable Hereſies, and groſs Idolatries: the Hereſies fundamental, and the Idolatries ſuch, as thoſe who hold Communion with her, cannot *but partake of her ſins.* If then to thruſt Jeſus Chriſt out of the Chair, and place the Pope as infallible Doctor of the Church, in it; if to reject the Scriptures, and ſet up Traditions; if to take off Jeſus Chriſt from being ſole Mediator, and thruſt in Saints and Angels; if to raze the ſecond Commandment, and introduce Image-wor-

worſhip, be damnable Hereſies, and groſs Idolatries; then the Church of *Rome* is guilty of them; and our Communion, on this very account, is expreſly forbidden: See 2 *Cor.*6. 14. 17. *What fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs?* &c. verſ. 17. *Wherefore come out from among them, and be ye ſeparate.* Our Adverſaries themſelves grant, *That in whatever Church any of theſe depravations are found, Communion with it is to be broken off, as dangerous and damnable*; which brings me to the third thing aſſerted, *viz.*

III. That our Compliance with this Church is dangerous, and borders upon eternal Ruine.

This will appear, if you conſider this Church under theſe deſtructive circumſtances.

1. In her groſs Idolatry; and *no* * *Idolater ſhall ever enter into the kingdom of heaven:* look on her Image-worſhip, Invocation of Saints, Adoration of the Hoaſt! what is all this but plain Idolatry? The ſecond Commandment not onely prohibits this ſin, but threatens a ſevere puniſhment to ſuch ſinners. * 1 *Cor.*6.9.

The

The wiſer ſort of the Heathens condemned the Worſhip of God by Images, as *incongruous to the divine nature, and an horrid reflection on the Deity. The old Romans* (as *Varro* tells us) *had no Images for a hundred and ſeventy years, in their Divine Worſhip.* *Clem. Alex.* Strom. The Primitive Chriſtians would rather die, than defile themſelves with Images. *Antiſthenes* condemns the uſe of them for Inſtruction, *becauſe there is ſo great diſſimilitude between God and any viſible repreſentation of him, that no man can learn any thing of God from an Image.* And as for their common diſtinction of not worſhipping them *terminativè*, but *relativè*, it's vain and ridiculous. And pray obſerve this, *viz.* that their worſhipping of Images, came in with the decay of their Piety.

2. In that Enmity and Oppoſition the Romaniſts have to the ſacred Scriptures, (thoſe lively Oracles of the living God:) and ſo conſider,

1. How they complain againſt them, as *not containing all things needful for Salvation; that the beſt part of Religion is left*

left out of them, and onely made known to us by their unwritten Traditions.

2. They forbid the people to read them, and will not have them tranſlated in the Mother-tongue of any Nation: And *if once* (as ſome of them boaſt) *they could get us out of Scriptures into Councils and Fathers, they ſhould do well enough with us.*

3. They make the Pope Judge over the ſence of Scripture, and forbid all other Interpretations but what agree with the Church and Pope of *Rome.*

4. Their Mouths have been open againſt them, and have belched forth bitter and blaſphemous Invectives againſt them: How often do they call the Scripture, *dead Ink* and *a dumb Judge*; *that it is not* Regula regulans, *but* Regula regulata, *not made to rule our Faith, but our Faith to rule it*; *that it is not ſimply neceſſary, and it receives all the Authority it hath from the Church and from Tradition, without which it is of no credit at all?*

What

What horrid Blaſphemy is this? Doth not God command us to conſult his Oracles? to apply our ſelves *unto the Law, and to the Teſtimony?* Iſa. 8. 19, 20. and makes it a renunciation of our Allegiance to him, to go any where elſe for Counſel or Direction, than to the written Word. But we know wherein the inſufficiency of the Scripture lyes; they are ſufficient enough for God's ends, but not for the Pope's ends; they are able to furniſh every Chriſtian in the world with Wiſdom enough how he ſhould ſave his Soul, but they are not ſo uſeful to the Pope's triple Crown; this Armory furniſheth him with no Artillery to defend the Lordly Power and God-like Infallibility that he claims; and this is the only defect he charges them with: To ſupply which, the rabble-rout of Traditions is brought into the Church; this way their fine Wits, with the Devils help, have taken, that the Scripture may be declared as inſufficient, and uncertain, *minima particula revelatæ veritatis*, (as one of them impudently writes;) and ſo it needs the patchery of their Traditions to make it perfect. Juſt as *Andronicus* ſerved the

the Emperour *Alexius*, who gave out that he was weak, and insufficient to govern alone, and so first got a joynt power with him, and at last an absolute power over him to dethrone him. And whether their Traditions have dealt better with the Scriptures, let the world judge; when These go up, the Scriptures go down. That we may say to them as Christ said to the Pharisees, *Mat.* 15. 6. You have made void the Commandments of God by your Traditions; you have unlorded (as the Septuagint renders it) and supplanted its authority in the minds of men, who leave Gods Word to hearken to your Traditions.

3. Consider farther, that most parts of Popery are directly absurd, and offer violence to common Sense, and the very light of Nature: For who can rationally conceive, *That it should be the Popes right to Lord it over Scriptures, Fathers, Councils, Church, and all the World? What possibility is there, that the Kingdoms of the world should be subject unto him? What probability, that Images should be worshipped? Our Works merit Heaven? That the body of Christ should be in a thousand places*

at one time? That the Prieſt hath Judicial Power to forgive ſins? That the Saints in Heaven ſhould be Mediators for us to God? He that will but indifferently compare theſe, ſhall finde them manifeſtly repugnant not onely to the Principles of Religion, but offer violence to the Law of Nature.

4. Conſider farther, that in this Church the moſt horrid Cruelties are not onely tolerated and approved, but rewarded, and accounted meritorious. It teacheth Equivocation, to murder Kings, to undermine States, and to blow up Parliaments; it diſpenſeth with Murder, Inceſt, Sodomy, and all this accounted *Licitum & Solenne.* From hence proceeds ſuch Conſpiracies againſt our King, ſuch Plots againſt our Church and State; 'tis not Religion they ſtrive for, but Soveraignty; and this they will have, or they will make all Proteſtant Nations their Shambles, and ſwim to it through Oceans of Blood; and they will this way (if others fail) reduce the Conſciences of Subjects, and the Crowns and Scepters of Princes, to their Devotion. This brands them with the Indelible Characters of the Miniſters of Antichriſt,

chriſt, who being but Prieſts, and confined to their Books, having no other Commiſſion than *to go and preach the Goſpel*, ſhould thus creep into Thrones, filling the world with Anarchy and Confuſion; and thoſe whoſe Souls they ſhould win to God, by miniſtring the Word and Sacraments, their Bloud they ſacrifice to the Devil, by ſtirring them up to Treaſon and Rebellion; perſwading them, that they ſhall be Canoniz'd at *Rome*, though they be hang'd at *Tyburn*; and be glorious Saints in Heaven, though they died great Rogues and Rebels on Earth.

Theſe things duely conſidered in general, will tell you that there is hazard, not onely of Temporal Safety, but of Eternal Salvation, in our Communion with ſuch a Church: and therefore, *Come out of her*, &c.

This will the better appear, if you conſider, ſecondly, and more particularly, this one Argument, drawn from the Religion it ſelf practiſed in that Church; And this I will conſider two ways.

1. As the Jeſuits have painted and adorned it.
2. As 'tis ſtript naked of all thoſe adventitious Ornaments.

Firſt, As they have painted it, and thereby recommended it to the view of their ignorant admirers. We read of ſtrange things of certain Painters, how admirably they caſt and ſhadowed their works; but the skilfulleſt Painters that ever were, are the Jeſuits and School-men, the workmen of the Church of *Rome*; not the famous *Zeuxis*, or antient *Polignotus*, or *Phidias*, did ever beſtow ſuch pains on their Images, as theſe have done on their Idol the Papacie: They have made choice of the moſt exquiſite devices that all the Hereſies in the world could afford, to put the ſame into their Religion. No Policy in *Machiavel*, no Sophiſtry in *Ariſtotle*, or Eloquence in *Tully*, but they have contrived it into their Image: and, ſave Truth and Sincerity, there is nothing wanting.

The Evangelical Prophet, *Iſai.* 44. 11, *&c.* ſets down a lively deſcription of this matter; whereby (deriding the folly of the *Gentiles*) he fitly ſhews us the Idolatry of *Rome*, and the manner how the Idol-Religion thereof was framed and ſet on foot: For at the firſt (you ſee) it was but a rude Block, rough-hewn by bungling Workmen that were not

their

their Crafts-maſters, till the Smith, Carpenter, and Painter came, every one in his place, and ſhewed his skill. This is ingeniouſly applied by a very learned man of our own, to the Church of *Rome*.

Dr. W. in his Preface to the way of the true Church.

1. The Canoniſts, like Black-ſmiths, blew with the Bellows of their Decrees, and heated and hammered it in the Coals of the Popes Conſtitutions. Theſe were *Gratian*, Pope *John*, *Gregory*, and *Boniface*, with their Apprentices that ſerved them; *Hoſtienſis*, *Innocent*, *Panormitane*, and others of that black and *ſmutty* Profeſſion.

Secondly, The Carpenters that took it in hand, were the Fryars and School-men: Theſe ſtretched their line of Method over it, planed it with Diſtinctions where it was rough; and by their Logick and Philoſophy, brought it into better ſhape and form: Theſe were *T. Aquinas*, *Scotus*, *Bonaventure*, *Alexander Hales*, and others.

Having thus gotten an handſome ſhape and faſhion, the Council of *Lateran* poliſhed it over again, gave it Joynts to ſtand upon: The Councils of *Conſtance* and *Baſil* altered the faſhion of it in ſome particular parts; for

for *Senenſis* and *Cuſanus* thought the head ſtood too high above the ſhoulders, and would have it bowed down a little lower. At laſt they brought it to *Trent*, to the hands of their beſt Workmen, who moulded it *à capite ad calcem*, and ſet it up again, when the worms had well-nigh conſumed it: Since which, came in the third ſort of Workmen, *viz.*

Thirdly, The Painters (*i. e.*) the Jeſuits; and there is no colour which they have not tried, to render it beautiful. Some with Varniſh and Plaiſter, ſtop up the cracks; and *Bellarmine* was happily born to do them this ſervice. Others, as *Baronius* and *Surius*, caſt a ſhadow over it with other colours. *Sextus Senenſis*, and *Poſſevine*, brag of the Workmanſhip, flatter the Workmen, and extol the Idol. And thus at laſt they have poliſhed their *Idol, and ſet it before the Lord's Ark*: And by this means they have attracted the eyes and hearts of their deluded followers, inſomuch that all that worſhip not this Image, muſt into the fiery Furnace, and be offered as a Sacrifice to the fury of their *Romiſh Moloch*. Now that which they are ſo fond of in this Reli-

Religion, is its ſuitableneſs to their ſenſual intereſts and affections; the greateſt part of which, eaſeth them from taking any pains in ſpiritual things. As for Example: They muſt ſerve God, but there be ways to diſpence and turn the Spiritual Service into a Corporal, which is much eaſier. Sinners muſt have Gods pardon, or they cannot be ſaved; but the diſpenſation hereof is committed, with the Keys, to Chriſts Vicar, who hath power to releaſe them by the Sacraments of the Altar and Penance. Hence the Pope hath mens Conſciences at his devotion; into which he ſlides, under the pretence of being St. *Peter*'s Succeſſor; then blindes their eyes, by taking away the Scriptures; and ſtops their ears, by perſwading them to hear none but himſelf: And hereby thouſands are betrayed into the hands of Eternal Ruine. This is the firſt thing ſhewn, *viz.* that part of their Religion as ſet forth with Romiſh Gloſſes and Varniſhes.

I am next to ſhew it you in its native Complexion, as ſtript naked of all adventitious Ornaments; and then you will eaſily perceive it to be the moſt monſtrous and ridiculous, the moſt bloudy and blaſphemous Religion in the whole world. 1. Ri-

1. Ridiculous in it ſelf.
2. Blaſphemous towards God and Chriſt.
3. Bloudy to all that have and do oppoſe her.

I. The moſt ridiculous Religion, as 'tis in it ſelf. I need go no farther than their Book of holy Ceremonies for this; which tells us not onely what their rude Ignorants do, but what their holy Fathers have done. This teacheth them to put confidence in Beads, Medals, and Roſes, hallowed Swords, and Spells of the Goſpel, *Agnus Dei*'s, and ſuch-like idle Bables; aſcribing to them divine Vertue, yea, ſo much as is due to the Son of God himſelf, and his precious Bloud. Pope *Urban* the fifth ſent three *Agnus Dei*'s to the Emperour, with theſe Verſes:

Balſamus & munda Cera, cum Chriſmatis unda,
Conficiunt Agnum, quod munus do tibi magnum,
-------- *Fulgura de Cœlo*, &c.

Balſam, pure Wax, and Chryſms liquor clear,
Make up this pretious Lamb I ſend thee here.
All Lightning it expels, and each ill Spright,
Remedies Sin, and makes the Heart contrite.

And

And ſo he goes on in his Blaſphemy, *Even as the Blood of Chriſt for us ſhed*, &c. And leſt you may imagine this to be the Conceit of ſome phantaſtical Pope, hear out of the ſame Book of holy Ceremonies, the very words that every Pope doth uſe to pray, in their bleſſing the water which ſerves for that *Agnus Dei*, viz.

That thou wouldſt vouchſafe, O Lord, to bleſs theſe things which we are now about to pour into this veſſel of water, prepared to thy glory; ſo as by the worſhip and honour of them, we may have our ſins done away, our blemiſhes wiped off, and thereby may obtain pardon, and receive grace, ſo that with thy Saints and elect children, we may merit everlaſting life. Amen.

Can there be greater Superſtition, Magick, or Blaſphemy? and all this practiſed by the very Heads of that Church. Hence the poor Laity are hoodwinkt in a forced Ignorance; who live no leſs without Scripture, than if there were none at all. They forbid Spiritual food as Poyſon, fetch Gods Book into the *Inquiſition*, and thereby cheat the Vulgar with nothing but ſhews of Holineſs; in *Pilgrimages*, *Proceſſions*, *Offerings*, *Holy Water*,

Latine Service, Images, Tapers, Veſtments, Altars, Croſſes, and a thouſand ſuch-like, fit onely for children and fools; robbing them in the mean time of the ſound and plain helps of Piety and Devotion. More particularly, conſider it under theſe Circumſtances.

1. That it hath made wicked men Saints, and Saints Gods; nay, the modern Canonization hath made thoſe ſaints, that were ſcarce men: And we have their own Confeſſions, That the moſt notorious ſinners have leapt into their Kalendar; and once Sainted, they have the honour of Altars, Temples, Invocations; and ſome of them in a ſtile fit onely for their Maker.

2. A Religion that profeſſeth to be a Bawd to Sin, whilſt in practice it tolerates open Stews; and prefers Fornication, in ſome caſes, before honourable Matrimony; and gently blancheth over the breaches of the Commandments with the name of Venials, and favourable titles of Diminution; daring to affirm, *That venial ſins are no hindrance to a mans Integrity and Perfection.*

3. A Religion that indeed deſerves not the name of Religion; the Ape and Minick of

of it; a very outside of Christianity; at best, a meer formality of Devotion: all whose Prayers, Fastings, Pilgrimages, *&c.* are no other than a going to Hell in more pomp and state. For look into their Churches, there you will see idle Apishness in the most solemn works. The poor Laity in the mean while returning empty of all sound Edification, and only full of confused intentions; yet are they taught to think this Sacrifice of Fools to be meritorious. From thence look into their houses and closets, there you will see such a trade of careless and lazie Holiness, that there is but little difference between the Image and the Suppliant; Piety it self being lulled asleep with their heartless and sleepy Vespers. And if you step a little farther, and cast your eyes into the melancholy Cells of some austere Recluses, there you may finde, perhaps, an *Hair-cloath*, *a Whip*, *an Hurdle*, or the Rope about the waste: But where, in all this, is true Mortification? A pious Protestant takes more pains with his Heart in a day, than a superstitious Papist doth with his Skin in a year: the one indeed whips himself, but the other denies himself; the

draws Bloud from his Fleſh, the other from his Luſts. And therefore if you look into the whole Courſe of the Roman Catholick life, you ſhall finde the Commandments of God profeſſedly broken; beſides the ordinary practice of Idolatry, and frequencie of Oaths: Men whoſe ſinful rebellions are ever and anon ſmoaking againſt Heaven, dare meet God in his loudeſt Thunder, and venture on Damnation in its moſt terrible form; ſo that God can no where diſplay the Enſignes of his Power, but theſe audacious wretches hang out their Flags of defiance.

And this brings me to the ſecond thing, how blaſphemous a Religion this is, in reſpect of God and Chriſt.

1. Of God: and that as (1.) it teacheth men to worſhip Stocks and Stones with the ſame honour that is due to their Creator. Hence they worſhip God under the Image of an Old man, Chriſt under the Image of a Lamb, the Holy Ghoſt under the reſemblance of a Dove. And *Cajetan* doth confeſs, *That they draw the Images of the Trinity not onely to ſhew, but to adore and worſhip them.* Now leſt this ſhould appear to her ſimple Clients how

how palpably oppoſite it is to the ſecond Commandment, they have cunningly left it out, as a needleſs Illuſtration, in all their *Catechiſms, and Prayer-books of the Vulgar.*

2. As it aſſerts the Prieſts Judicial Power in pardoning ſins, and abſolving ſinners, and openly allows and tolerates the buying of Pardons and Indulgences from them. So that now Purgatorie can have no rich men in it, but fools and friendleſs: Devils are tormented here, yet men can command Devils, and Money can command men.

3. As it advanceth Nature to a co-partnerſhip with God in our Juſtification and Salvation, and idly puffs her up into a conceit of her ability to keep more Laws than ever God made. And for this, requires no other Faith than may be found in the Devils themſelves, who beſides a confuſed apprehenſion, can aſſent unto the truth of God revealed: And Popery requires no more.

4. As it relies on the Infallibility of thoſe whom they grant to have been, and may be, monſtrous in their lives and diſpoſitions; moſt of their Popes having been the moſt monſtrous notorious wretches that ever the Earth

Earth groaned under ; (O that it were rid of the burden !) How many of theſe Heirs of St. *Peter* (if their own Records deceive us not) have by Bribes, Whores, and Devils, climb'd into that Chair ! yet for any to ſay, that thoſe men (who are confeſſed to have given their Souls to the Devil that they might be Popes) can erre, whilſt they are ſuch, is Hereſie worthy a Stake and Hell. Thus of its Blaſphemy, in reſpect of God.

II. In reſpect of Chriſt ; and that theſe four ways.

1. In overthrowing the Perfection of Chriſts Humanity, while they give unto it ſo many Places at one time, and yet no Place ; Fleſh, and no Fleſh ; ſeveral Members without diſtinction ; a ſubſtance without quantity, and other accidents ; or ſubſtance and accidents, that cannot be ſeen, felt, or perceived : So that they make their Saviour either a Monſter, or Nothing.

2. In overthrowing the Perfection of Chriſts Satisfaction : for if all be not paid, how hath Chriſt ſatisfied ? If temporal puniſhments in Hell be yet due, how is all paid ? And if theſe be paid by us, how are they ſatisfied by Chriſt ?

3. In

3. In presumptuously mangling Christs sacred Institution; by which they sacrilegiously rob his people of one half of that heavenly Provision, which he left as his last and deareſt Legacy to his Church: As if Christs Ordinance were superfluous, or any shaveling Priest could be wiser than his Redeemer.

4. In imposing heavier burdens than ever Christ designed. Hence the consciences of their Proselytes are overladen with infinite unnecessary Traditions, far more than ever *Moses*, commented on by the *Jewish Rabbies*; they imposing them with no less Authority, and exacting them with far more Rigour, than any of the Royal Laws of their Maker. And this brings me to the third thing considerable, *viz.* As,

III. It is a bloudy and cruel Religion to all that have, and do oppose her. Ever since *Cain* set the Knife to *Abel's* throat, the Churches Veins have bled. *Rome* was first of all founded in Bloud, and still endeavours to erect its self by the same method of Serpentine Designes, and Dragon-like Rage and Cruelty. This will clearly appear unto you, by taking a view of her, either in her Principles

ciples or Practices. First, her Principles, in these seven things.

1. *In asserting the Power of the Pope over all Temporal Princes and Kingdoms*; for he (like his Father the Devil) will shew all the glory of a Kingdom, and give it to some Creature of his own, if he will fall down and worship him. They account it not onely lawful, but meritorious, to murder a Protestant Prince (whom they call heretical) hereby to introduce a Popish Successor, and advance the interest of their own Cause throughout the world.

2. *That an Heretick, (for Heresies sake, and in point of Conscience, though he troubles not the State) ought to be put to death.* This also causeth the effusion of much Bloud; and when the Pope hath anathematiz'd a Nation or Person (*nè bruta essent fulmina*) they inflame Kings, and provoke them to destroy all with Fire and Fagot. And these we have sadly found to be their *Arguments both to enlighten our Understandings, and inform our Judgments in the Popish Religion:* For, as one ingeniously observed, *They convince by a Dagger, and enlighten by a Faggot.* Hence they call an *utter Desolation a Restauration,*

and

and the ſubverſion of three Kingdoms, no other than the converſion of them. How much Proteſtant Bloud this Doctrine hath ſhed in *France* and *Germany*, and how many Engliſh throats have bled by this Knife, is not eaſie to judge.

3. *That no publick Faith is to be kept with Hereticks*; as if *Chriſtiana Fides* and *Punica*, were all *one*. The Heathens, by the Ruſh-candle of Nature, could perceive, that *Truth in mens words and promiſes, is the beſt Ligament in a body politick; and the very joynts and nerves of all Civil Conſtitutions.* How much admired is that *Roman*, who kept his Faith with *Carthage*, though he knew it would be his very ruine! But *Johannes* a Roman Prieſt could ſay, *That in the deſtruction of the* Lutherans, *Judges were not bound to follow either Law, Promiſe, or Reaſon.* How ſad is it, that *Romana Fides* might be depended on when *Rome* was Heatheniſh, but not now it is become Chriſtian! and that the moral Honeſty of the poor blinde Heathens, ſhould ſo much exceed the Piety of theſe Catholick Pretenders!

4. *That mental Reſervations and Equivo-*

cations, are lawful. This muſt needs overthrow Civil Conſtitutions, were they almoſt Adamantine: For what deluſions of Magiſtrates, what evaſions of righteous Judgments, what enſnaring of innocent men, what doubting in Oaths will there be by this means? How can an Oath be the end of Strife and Controverſie, if this be allowed? O ye holy Martyrs! lay aſide your glorious Robes of Immortality! You died like fools, and were guilty of your own Blood; whenas you might have denied and forſworn all, by mental Reſervations and Equivocations.

5. A fifth bloudy Poſition of theirs, is, *An abſolute neceſſity of concealing all things revealed in Auricular Confeſſion.* This Doctrine hath been a private back-way to let in the moſt horrible Conſpiracies and Murders. Hence 'tis a received Maxime amongſt them, That, *Nullum lautum malum eſſe poteſt, cujus vitandi cauſa Confeſſionem prodere liceat: That Confeſſion is not to be revealed, whatever puniſhment be endured.* *Bellarmine* praiſeth *Garnet* the Jeſuit, that would not reveal the Gunpowder-Treaſon, becauſe (as he ſaith) *Confeſſion is Jure Divino*; and *Temporal Au-*

tho-

thority, Jure Humano. And *Caſaubon* tells us, *That it was a Jeſuits Speech to him, De Jure humano, leviori damno Reges omnes quotquot ſunt occiderentur, quam vel una Confeſſio revelaretur: That it was a far leſs Offence to deſtroy many Princes, than to reveal one Confeſſion.*

I wonder whether they would hide it, if there were a Conſpiracy againſt the life of their Triple-crowned Monarch. But there was one that eſcaped well in this matter of Confeſſion, *viz.* Father *Aubigney*; who in the bloudy fact of *Ravilliack* being called in queſtion, and demanded what was revealed to him in Confeſſion, he replied, *That God had given him this grace: That whatſoever was revealed to him in Confeſſion, he preſently by a miracle forgot it, and for all the world, could not remember it again.* I think if this Anſwer ſaved him, it was the beſt Grace that ever God beſtowed on him.

6. That the Clergy are exempted from ſubjection, and ſo cannot be guilty of treaſonable practices. *Clerici rebellio in Regem non eſt Crimen læſæ Majeſtatis, quia non eſt Subditus Regi: The rebellion of a Prieſt againſt his*

Prince is not Treaſon, becauſe he is not his Subject: for they are by her affirmed to be ſo the Inheritance and Portion of God, that they are exempt from all Temporal Juriſdiction to Civil Princes and States. If ſo, what wickedneſs may not be committed by ſuch men? How doth the Pope herein oppoſe the Apoſtle, *Rom.* 13. 1. *Let every ſoul be ſubject to the higher powers.* And it is a known Explication of *Chryſoſtom's*, *Every Soul, though he be a Monk, a Prieſt, though he be never ſo Spiritual* (as they call it) *is here underſtood, and cannot draw his ſhoulder from the yoak of Allegiance.*

7. *That blinde obedience unto Governours, is neceſſary.* And let in this once upon a People, and you let in the *Trojan Horſe*, full of armed Enemies in his bowels: For whatever the Pope and his Officers ſhall command to be done (be it to deſtroy a whole Kingdom, nay, ſubvert three Kingdoms at one time) muſt not be diſputed, but obeyed. Thus what *Seneca* complained of as a great weakneſs among the Vulgar, (that *homines malunt credere quam judicare*; and that they do receive all worſhip of their Gods, *tanquam legi-*

legibus juſſum, rather than *Diis gratum*,) will be made a Vertue in their Votaries; yea, that they merit glorioufly, by believing thus ſtupidly: and when once theſe *Philiſtims* have put out mens eyes, they will make them drudge in what Mills they pleaſe.

8. *That* (that Monſter of men, and Heir of all Miſchief) *the Pope, may diſpence with all Vows, Promiſes, and Obligations.* 'Tis this that would lately have made *England* like *Egypt*, all the Waters thereof to be turned into Bloud: For the Papiſts being abſolved from all Oaths, *&c.* to their Prince, were thereby the more encouraged to Treaſon and Rebellion againſt him. And how can we truſt their Oaths and Proteſtations, when the Pope abſolves them from them? Well therefore is that Antichriſt ſet forth by the * Dragon in the *Revelation*, who is both ſubtile and bloudy; and his Jeſuits like thoſe heathen Prieſts, that have Snakes in one hand, and Firebrands in the other. That whch St. *Bern.* ſaid of the Devil in tempting mens Souls, the ſame may we ſay of the Pope, in reference to Body and Soul, Eſtate and all: *Vereor magis Serpentem gliſcentem, quam Leonem rugientem:*

* Rev. 12.

gientem: That we fear him more, as he is a ſhining glittering Serpent, than as a roaring raging Lion.

9. *That to ſlay their Enemies, it is lawful to kill their Friends, if as much good will come by the one, as hurt by the other.* This was propoſed as a Caſe of Conſcience to *Garnet* in the *Gunpowder-Plot*, (that Contrivance worthy onely of Hell and a Jeſuit) *Whether it were lawful at that time to blow up the Innocent with the Nocent*; who anſwered it in the Affirmative, *That it was lawful to kill Friends in the deſtruction of Enemies, if ſo much good would ariſe as might recompence the ſlaughter of the Innocent.* Somewhat like this, is that ſtory of a *Popiſh Duke*, who when he was asked by his Souldiers, *Whether they ſhould kill their Friends in the deſtruction of their Enemies*, returned them this anſwer, *Yes: Deus enim novit qui ejus ſunt: God will know well enough at the day of Judgment who are his.* How cruel and bloudy then muſt they needs be, who will kill their own, to deſtroy others lives, and at laſt will praiſe and defend thoſe who have dyed their hands in Bloud; voting inhumane Conſpirators, to have been glori-

ous

ous Martyrs? And thus, by what hath been ſaid, you ſee how all theſe Aſſertions are written in Blood.

But if from the Root of thoſe Principles I ſhould acquaint you with the Branches of its ſeveral bloudy practices, you would finde no corner of the world wherein the Pope and his Agents have had to do, but all hath ended in Bloud. Among many thouſand particular Inſtances, take theſe few.

1. Concerning the *Waldenſes* and poor *Albingenſes*. Although we have no certainty of their Opinions, (they being for the moſt part delivered us by Popiſh Authors) yet of the Cruelty uſed againſt them, we have many ſad Witneſſes. It would make your hair ſtand upright with horrour, to conſider how many thouſands of them have been murdered in a day; and not content with their innocent blood, they did waſte all the Trees and Foreſts, as if they had run into the wilde conceit of the *Manichees*, who thought the Trees to have a rational life, and that to cut down a Tree, had been *Homicidium*, as they fancied.

2. In the *American* Iſlands, as *Hiſpaniola*, *Ja-*

Jamaica, and others, what barbarous uſages had the poor Savages from thoſe Catholick Chriſtians? ſuch actions (if Hiſtorians do not deceive us) as were not fit for Men or Chriſtians, but Bruits and Devils: For it had been better (as they obſerve) that thoſe Iſlands had been given to the Devils, than to the Spaniards, who ſpared neither Sex nor Age, Women with Childe, or ſuch as lay in Child-bed; inſomuch that that one Iſland of *Jamaica*, with that of *Portico Rico*, loſt in few years Sixty thouſand Souls by Popiſh Cruelties; and they were ſuch as not onely raged upon the Men, but deſtroyed Poſterity. The Women here and elſewhere, ſo abominating their ſad conditions, that they ſtrangled their Children in the birth, to the end that they might not live to ſerve ſuch a cruel People.

3. In *France*. What an ocean of Bloud hath been ſhed there, ſometimes by open and hoſtile ways, otherwhiles by private Plots, Conſpiracies, and Maſſacres! wherein Brother butcher'd Brother, Sons their Fathers, and Daughters their Mothers? As in the *Pariſian* Maſſacre, wherein one would think it impoſſible

poſſible (as one obſerves) *That a Race of People adoring one God, fellow-ſubjects to one Prince, born in one Country, breathing the ſame Air; nay, a Chriſtian People, truſting in the ſame God, redeemed by the ſame Bloud, governed by the ſame holy Laws, ſhould prove ſuch Monſters each to other.* *Thuanus*, Preſident of the Parliament at *Paris*, abhors the very memory of it, applying moſt appoſitely thoſe Verſes of the Poet to it, and crying out,

Excidat illa dies, ævo nec Poſtera credant
Sæcula, nos certè taceamus, & obruta multa
Nocte legi propriæ, Patiamur crimine gentis.

Let that black day be razed out of our Kalendar for ever, that it may die with us, and never come to the knowledge of our Poſterity.

4. In *Ireland*. Whoſe heart hath not been affected with the doleful Tragedies acted on that Stage? How have they cruelly devoured, and ſpared no more than Tygers and Wolves? O what a loud Cry has gone to Heaven from the Bloud ſpilt there! Every drop hath a voice, which cries aloud in the ears of God for Vengeance on them.

5. In their Attempts on *England* ever ſince the Reformation. That at this very day, King and Kingdom, Liberty and Eſtate, Life and Religion, are deſigned for Sacrifices to Popiſh Cruelty. Think, O *Lucifer*, and imagine, O Prince of Darkneſs, a more helliſh deſigne, if thou canſt! What darkneſs would cover our Land, when our Sun and Moon (the great Ones of the State) ſhould be turned into Blood? What would become of us, if theſe *Philiſtims had taken our Ark?* How ſoon would our Miniſters be turned into corners, or ſent to Heaven *in fiery Chariots?* Our Bibles turned into Pictures, our Tables to Altars, and our Heaven immediately into a Hell? *O innocent* Cataline *and* Verres, *to theſe men!* *Livie* tells us of a deſigne to diſpatch the whole Senate of *Rome* in an hour; And at *Carthage* there was a Project ſet on foot to cut off at once the Nobleſt and Loyaleſt Families in the State. But had not this been abortive (which God grant it may ever be) it would have proved the Funeral of all our Sanctuaries, the Grave of all our Religion, the Doomsday of all our Liberties, the Ruine of King

and

and Kingdom; a Treaſon made up of ſuch monſtrous complicated Circumſtances, that all others ſeemed to be drown'd and loſe their name in this. Thus much as to the Doctrinal part.

From what hath been ſaid, may naturally be inferred,

I. The impoſſibility of Reconciliation to ſuch an Apoſtatiz'd Church. I know there are ſome who think that there is little difference between the two Churches of *England* and *Rome*, and undertake to ſhew us the ſeveral Advances the one hath made towards the other; and theſe are either,

1. Some Politick Romaniſts, who hereby would extenuate the foulneſs of Popery; or,

2. Some ignorant and looſe Proteſtants, who live void of the knowledge and conſcience of all Religion; men who live *tanquam pœniterent non pecudes natos*, as if they repented they were not made Beaſts; whoſe Reaſon is their burden, and light of mind their offence; who are ſo given up to their ſenſual Appetites, as if they were all fleſh, and

had no Spirit; who rake up (thoſe heavenly Sparks) their Souls in aſhes, never conſidering their original capacity and end, or that *Viaticum Æternitatis*, proviſion that is to be made for them unto Eternity. Theſe men are moulded for Heatheniſh as well as Popiſh Impreſſions.

But if we rightly conſider the Purity of our own Church, and the Apoſtacy and Corruptions of the Church of *Rome*, you will finde an impoſſibility of Reconciliation: For (*rebus ſic ſtantibus*) as the caſe is, that Church muſt put off it ſelf, and ceaſe to be what it is, ere it can begin to be once again what it was; for Subſtance, Credit, Fame, Vertue, and Honour have at once forſaken her, and by long diſuſe have left her worſe than naught. Neither can we ſee how theſe houſes can be repaired, but they muſt be pulled down to the very foundations, and then built from the ground: But if there be any poſſibility, it muſt come either from her ſelf or others; not from her ſelf, becauſe ſhe obſtinately defends her Errours not onely with Tongue and Pen, but with Fire and Sword, and will not yield ſo much as that

ſhe

ſhe can erre; refuſing to amend thoſe notorious Abuſes which by the moderate Verdict of her elect Cardinals are condemned, and by the palpable Flatteries of her laſt and worſt Paraſites (*the Jeſuits*) is grown not onely ſecure, but more proud and arrogant than ever ſhe was. Can it be then from others? How oft hath this been endeavoured to no purpoſe? *Rome* may be ſacked and battered (as it hath often been) by Military Forces, but purged by Admonitions, Convictions, and Cenſures, it will never be. Now the impoſſibility of our Reconciliation (beſides theſe things I have already named) ariſeth from the pride and uſurpation of the Head of their Church, being armed with that Poſition, *That he cannot Erre.* This, without hope of Reconciliation, divideth *Chriſtendom*; and many other Doctrinal Controverſies are ſubtilly kept on foot, to be a Stalking-horſe for this.

Adde to this, their hatred againſt our Religion above all others: *Jews* and *Grecians* are tolerated in *Rome* it ſelf; their Ceremonies, Synagogues, Services, yea, and Circumciſion it ſelf adminiſtred to the dead as well

as

as to the living; by which the *Romaniſts* declare themſelves to be better friends to the *Turks* and *Jews* than to the *Proteſtants*: not to inſiſt on that deteſtable Virulence of their Tongues, and Gall in their Ink, againſt our firſt Reformers; which hath not ſtayed there, but broken out into their moſt barbarous Butcheries and cruel Bloud-ſheddings.

They oblige the Conſciences of Catholicks to a Separation from all our Eccleſiaſtical Aſſemblies, are afraid that any of our Books (eſpecially our Tranſlations of the Bible) ſhould be read in any of their Dominions; and where they cannot turn, will be ſure to burn Proteſtants. O the many miſerable Maſſacres, *Canibal*-like Conſpiracies, and tragical Murders, that they have been guilty of! Who are ignorant what Fierceneſs, Fears, and Fires were raiſed to conſume the innocent bodies of the Saints living and dead; and that in ſuch ſort, as every corner of the Land ſeemed as hot as *Nebuchadnezzar*'s Furnace, even ſeven times hotter than it uſed to be; wherein were to be caſt whoſoever would not fall down and worſhip the Image which that Romiſh *Nebuchadnezzar* had erected. Now

Now what Arguments can be uſed to perſwade us of their Reconciliation to us, either in the whole or in part of our Religion, ſince they deem it no other than a peccant humour neceſſary to be purged out every few years, either by Murder, if it prevail in the Head, or by Maſſacre, if in the Body of any Nation? And rather than it ſhould not, they will not ſtick with *Blaſſius* (at the Commandment of their great *Gracchus*) to ſet on fire the Capitol it ſelf, to lay hands on ſacred Majeſty, and to imbrue them in his Royal bloud; to ſubvert Religion, to ſacrifice our Lives, Liberties, and all, to their ambitious Luſts and Revenge. When then you are willing that your Souls ſhall be damned, and Bodies deſtroyed, then think of Reconciliation.

II. Let us now ſee our duty; which is, firſt, to hate and oppoſe the Popiſh, and to embrace and keep cloſe to the Proteſtant Religion.

Firſt, Hate and oppoſe the Popiſh Religion. *Let the high praiſes of God be in our mouths, and a two-edged ſword in our hands, to be avenged on that Scarlet Whore, that Mother of Fornications, that hath made her ſelf drunk with*

with the blood of the Saints and Martyrs of Jesus. They must be punished by us, or we shall be so by them. Let's make no friendship with angry men, much less with bloody men: 'Tis the greatest honour that can be put upon us, to be Instruments of their destruction. This duty respects us in whatever relations we are, be we either Magistrates, Ministers, or private Christians.

The Magistrates, by repressing those Perverters of our Faith, and encouraging Protestant Principles and Practices. 'Tis not Reason of State, but Ruine of State, to gratifie those men who would rejoyce to see our Glory in the dust.

Ministers, by preaching up the excellency of this way, *preserving the pattern of wholesome words, and speaking the things which become sound Doctrine*; to take heed of their own mixtures, and not adulterate the Doctrine of Faith to *please men.* The beauty of heavenly Truths wants not the paint either of Humane or Heretical Additions. The Babes of Christ must be fed with sincere Milk; and the soreness of mens eyes must not hinder the Lights of the Church from shining.

And

And next by confuting *Gain-ſayers*, not onely have a voice to *call their Sheep, but to drive away Wolves*; one to eſtabliſh Truth, and another to oppoſe Errour; one of their hands muſt work, the other hold the weapon. Their breaſts ſhould be Store-houſes of Spiritual Armour, be furniſhed with skill in Scripture, in which they *ſhould be mighty*; and in the writings of men, even of Hereticks themſelves, to beat them with their own weapons, to kill *Goliah with his own ſword*. Are we in the lower Orb of private Chriſtians? We muſt oppoſe this many-headed Monſter, and that,

1. By confuting the debauched Romaniſts with the Language of our heavenly lives.

2. By an holy and ſtout confeſſion of the Faith: a dumb Faith is not a divine Faith, but the Faith of Devils; 'tis not enough to confeſs Chriſt in times of encouragement, but in times of contradiction. This is the onely boldneſs, and curſed be that modeſty which makes us aſhamed of our Maſter.

3. By ſuffering for it: if God calls us to it, follow our Captain, *who was made perfect by ſuffering*; and ſeal Proteſtant Truths with

our deareſt Blouds. He that ſaveth his Life, and forſaketh his Faith, never liveth comfortably; yet thouſands that have loſt their Lives, and kept their Faith, have died joyfully; they could welcome the Croſs of Chriſt, and Everlaſting Life.

Now in this oppoſition we are to act reſolutely and valiantly: Dangers muſt be deſpiſed, Difficulties adventured on, Terrours contemned, vigorouſly and fervently, Zeal being the beauty of Chriſtian Undertakings, unanimouſly, and with one conſent: For how eaſily will Errour prevail, when the Proteſtant Champions are divided among themſelves? And how can they venture their lives one for another in War, who will not do ſo much as love one another in Peace? Let's obſerve the Apoſtles counſel, and *ſtand faſt in one ſpirit, with one minde, ſtriving together for the faith of the Goſpel*, Phil. 1. 27. Can there be greater encouragements to this, than our preſent Fears and Dangers? And O that now we did all appear as one Man againſt this common Enemy! O that *Babylon*'s Towers were humbled, her Pillars and Foundations razed, her Vaults digged up, her Mo-

Monuments defaced, and her Altars ſacrificed to Deſolation! In a word, That all her Buildings were demoliſhed, and not a Stone left upon a Stone, but in rude and ruinous heaps, to tell us, that *here once* Babylon *ſtood.*

Secondly, Embrace and keep cloſe to the Principles and Practices of the Proteſtant Religion. 'Tis obſerved by an eminent Prelate of our own, that (among many others that go under that name) there are five Religions on Earth which ſtand in competition for Truth, *viz. Jewiſh*, *Turkiſh*, *Greekiſh*, *Popiſh*, and *Reformed*; whereof each pleads for it ſelf, with diſgrace of each other. B.N. *in his Epiſtles.*

1. The *Jewiſh* Religion. Theſe men have very little to ſay for themſelves, but impudent denials of Jeſus Chriſt; whoſe very refuſal of him, proves him ſtrongly to be the *Meſſiah*. And were there no other Arguments, yet God himſelf hath ſo ſtrongly confuted them by the voice of his Judgments, that the whole world doth hiſs at their Conviction, their ſin being written in capital Letters in their deſolation and contempt.

2. The *Turkiſh* Religion (if it deſerves

that name amongſt Chriſtians) and this ſtands upon barbarous Ignorance, and palpable Impoſture; yet loe here a ſubtile Devil in a groſs Religion: for when he ſaw that he could not by ſingle twiſts of Hereſie, put down the well-built Walls of the Church, he windes them all up into one Cable, to try if his Cord of ſo many folds might prevail. As with *Sabellius*, *to deny the diſtinction of perſons in the Trinity*; with *Arius*, *Chriſts Divinity*; with *Macedonius*, *the Deity of the Holy Ghoſt*; with *Sergius*, *two Wills in Chriſt*; with *Marcion*, *Chriſts Sufferings*: And theſe Policies ſeconded with Violence and Cruelty. O damnable mixture (as one obſerves) miſerably ſucceſsful! Their Alchoran, a Fardle of fooliſh Impoſſibilities; their whole Religion, a mongrel Iſſue of an *Arian*, *Jew*, *Neſtorian*, and *Arabian*; a Monſter of many Seeds, and all accurſed: Nature hath light enough to condemn a *Turk* as the worſt of *Pagans*.

3. The *Greekiſh* Church puts in the next claim, but with little better ſucceſs; who are become the baſeſt Dregs of all Chriſtians, being little ſuperiour to the *Turks* in know-

ledge;

ledge; more idolatrous than Heathens, and ſuperſtitious than Papiſts: the very Name of them is Confutation enough. From thence I deſcend to the main Rival of Truth, *viz.*

4. The Religion (or rather Faction) of the *Papacie*. Now whereto tends this, but to make Nature vainly proud, or careleſsly wanton? (1) Vainly proud, by telling her, *She hath free will to do good, can go of her ſelf, merit Heaven, and pay God ſatisfaction.* (2) Careleſsly wanton, in that it teacheth, *That Chriſt died effectually for all: That men may ſave the labour of trying and examining themſelves, and believe onely as the Church believes: That the ſacrifice of the Maſs, in the very work wrought, avails to obtain pardon, not in this life onely, but when they lie frying in Purgatory: That Alms given, merit Heaven: That abſtinence from ſome Meats and Drinks, is meritorious: That one man may deliver anothers Soul out of purging Torments*; ſo that he that wants not both Money and Friends, need not fear the ſmart of his ſins. O Religion! ſweet to the Wealthy, but ſad to the Poor! Who will now care how lazy his Devotions, or how lewd his Life be, that knows theſe Refuges to flie to?

5. Next

5. Next comes in the Religion I perſwade you to ſtick cloſe to, *viz.* the *Reformed Proteſtant* Religion; which you may ſee in oppoſition to all theſe.

To the *Jewiſh*, in acknowledging Jeſus Chriſt come into the world, and depending on him alone for Life and Salvation.

To the *Mahometan*, in caſting aſide all her Blaſphemies and ridiculous Fopperies.

To the *Greekiſh*, in pitying her Ignorance, and lamenting her Ruine.

To the *Popiſh*, firſt, in depretiating Nature; ſecondly, in advancing Grace.

1. She depretiates Nature, kneads her in the Duſt, ſpoils her of her proud Rags, loads her with Reproaches, and gives Glory to him who ſays he will not give his Glory to another; acknowledging her beſt Actions to be faulty, her Satisfactions Debts, and her Deſerts Damnation.

2. In advancing Grace: * *By this we are ſaved, not of our ſelves, it is the gift of God.* Every ſtep in our aſcent to Mount *Zion*, is Free-ſtone; and the golden Chain of mans Salvation, is richly enamelled with free Grace. This lays the foundation and top-ſtone of Glory;

* Eph. 2. 8.

Glory; this is the Religion we muſt ſtick to in its Principles and Practices. We muſt not be Proteſtants in the Bark, and Papiſts in the Core; Lambs and Doves without, and Lions and Bears within. This is the Religion we muſt be ſaved by, and in this of all others is the ſureſt Path to Everlaſting Happineſs. Let me perſwade you then, in the words of the Apoſtle, 2 *Tim.* 1. 13. to *hold faſt the form of ſound words, which you have heard in faith and love.*

In Faith towards God, and Love towards man; or Faith in Chriſt, and Love to Chriſt; or Faith, as comprehending the *Credenda*, and Love the *Facienda* of every Chriſtian. Theſe are the two hands with which you muſt hold faſt the Proteſtant Religion.

Firſt, Faith; and that three ways.

1. As it ſecures our ſtanding; this is an hold-faſt Grace. Unbelief is the root of Apoſtacy, but Faith is the ſpring of Perſeverance. This will keep us cloſe to Proteſtant Principles.

2. As it doth realize all the truths of the Goſpel: So that though the petty notions and fooleries in Popery may gratifie your fan-

fancies, yet can they have no influence on your Conſciences. By this we can both live upon the Truth, and (when God calls) die for it.

3. As it helps to fetch ſtrength from Chriſt, to do and ſuffer, to live and die for him. This inveſts the Soul with a kind of Omnipotency, inſomuch that other mens Impoſſibilities are Faiths Triumphs.

Secondly, Love: Your love will hold faſt the Truth, when (happily) your learning may let it go. You may not (with the Martyr) be able to diſpute for the Truth; but if you love it, you will die for it. Learning lies in the head, but Love lies in the heart. This will make you ſay to the Proteſtant Intereſt, as ſhe to her Mother-in-law, *Ruth* 1. 16, 17. *Whither thou goeſt, I will go; and where thou lodgeſt, I will lodge: thy people ſhall be my people, and thy God my God: Where thou dieſt, will I die, and there will I be buried: the Lord do ſo to me, and more alſo, if ought but death part me and thee.* 'Tis for want of this, that *God gives men over to believe a lye, to be led captive by divers luſts and pleaſures*, to *follow cunningly deviſed fables, and to hold the truth in unrighteouſneſs.*

Fox *Acts & Monum.*

2 Tim. 3. 6.

2 Pet. 1. 16.

Let

Let us now love the Proteſtant Truth, both in the Purity and in the Profeſſors of it: And truly if ever there were a time for our Union, this is it. May we not fear that the neglect of Proteſtant Unity will make way for Popiſh Unity? That Party cannot be ſtrong, but by our weakneſs; nor armed, but by our nakedneſs; or come in amongſt us, but by that lane of our own diviſions. O that we might conſider theſe things; that by ſo much the greater her ſubtilties are to divide us, we may the more firmly be united in our Prayers to God, and in concord between our ſelves; that we may not expoſe our Perſons, Eſtates, Lives, Poſterities, Religion and all, to the crafty and bloudy advantages of theſe Enemies of the Proteſtant Church! Shall *Joſeph* and *Benjamin*, *Moſes* and *Aaron*, *Abraham* and *Lot* fall out, eſpecially when the *Canaanites* are in the land? Shall *Gebal*, *Ammon*, and *Amaleck*, and the *Philiſtims* at *Tyre*, agree; And ſhall Lambs and Doves rend, tear, and ſcratch one another? *O let it not be ſpoken in Gath, nor publiſhed in the ſtreets of Askelon:* Let us now *endeavour to keep the unity of the ſpirit in the bond of peace*. It will be our Duty

and Honour, as well as Happineſs and Safety, to love one another, and appear as one man againſt the common Enemy. O that now we might begin, *Go on, and proſper!* 'tis not the Contention, but Conſtancy, that ſets the Crown on the Chriſtians head. It will be an unanſwerable *Dilemma*, If the Proteſtant Religion were bad, why did you profeſs it? if good, why did you deſert it? To confirm you the more in the conſtant Profeſſion of it, conſider that,

1. We have the Scriptures on our ſide, in moſt places free from ambiguity: we live under the cleareſt diſpenſations of the Goſpel-covenant, and the Light thereof is not yet eclipſed (and we hope never will) with Jewiſh Miſts, or Popiſh Fogs.

2. We have the Principles of Religion, which directly lead to every point of our Faith, and inſtructs us in our way to Salvation.

3. We have the antient Fathers, the Majeſty of elder times, and reverend countenance of the firſt *Antiquity*; ſo that all their glory therein, hath (by our *Reformers*) been turned into their ſhame.

4. And laſtly, which may perſwade any man

man (not drunk with prejudice) we have had the mercies of God to plead for us, whereby our Church hath been miraculouſly upheld. When *Rome* and Hell threatned us, then God defended us; when our Neck hath even been on the block, and the inſtruments of death prepared to cut off our lives and hopes together, then God diſappointed them, and reſcued us. What remains now? but that *we break off our Iniquities by Repentance*, put a Bill of Divorce into the hands of our deareſt Luſts, run them thorough with the ſacrificing Knife of Mortification; that we no longer *turn Grace into Wantonneſs*, nor theſe miraculous Preſervations into ingrateful Apoſtacies.

By this way onely it is, that we can be true to our own happineſs, be laſting Monuments of Mercy unto Poſterity, and erect Trophies of Victory over all *Antichriſtianiſm* amongſt us. Then would the ſeveral Foundations of the Kingdom be ſettled in a ſound and flouriſhing Conſtitution: For then Piety would be the Pillar to every Profeſſion; Learning adorned with Piety,

Law

Law administred with Piety, and Councils managed with Piety; then would Religion flouriſh, Peace ſettle, and the Goſpel ring in the Ears of the Generations unborn. How quickly would our Darkneſs be diſpelled, our Shades flee away, our Diſtractions be removed, and an happy Calmneſs and Serenity cover the face of the whole Nation? Which that it may, the Lord of his infinite mercy grant: To whom with the Father, &c.

FINIS.